"Ogaligalies," or Angels, their mounted officers, are continually careering from rear to van, and van to rear, now stopping the whole caravan because somebody has broken a wheel or has his horse played out,or else going ahead to find the way or to ford the streams.

Finally, the last day has arrived. In the distance they see the white and shining tents on the hills above the Mission. Soon they are also taken notice of and horsemen stream from the camp to come to meet them, shake hands and escort them to the place assigned to their particular clan.

In a twinkling, that bit of prairie is dotted with their white lodges, meat is brought to refresh them and part of it is cut in very thin slices and hung out to dry, and looks not unlike wash hung out for similar purposes. This dried meat, or "papa" as they call it, will keep for days, and when prepared by an adept in the art is a very great delicacy.

Being squatted down, they are just as much at home as though they had lived there for years. The squaw brings out her needlework or beads and sets to work, the neighbors come in to gossip, for these Indians know one another for miles and miles around .The missionary now comes about to shake hands with them, inquiring for persons to be baptized or instructed: The old folks he will find hospitable, but the young ones may be too shy to approach unless he have a piece of candy,a medal,holy picture or something of that sort. Chances are that with the older girls he will meet with the most difficulty, as they will be too bashful to produce any sounds, or if they do, they will have to hide their faces in their blankets. That is the typical way of doing it, still it is disappointing somewhat.

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The convention opens the next morning with Mass by the Bishop, in this case Rt. Rev. J. N. Stariha, D. D. of Lead, Black Hills. After Mass they assembled under the leafy bower, men and women separate, and then the several days' pow-wow commenced. In order that he might know what was going on, the Rt. Rev. Bishop had his interpreter. Near